

1 am - cont.  
Madras  
1938

1938

# THE Church Builds for Tomorrow



... PREPARED BY  
LESLIE BATES MOSS



# The Church Builds for Tomorrow

## STUDIES OF THE FINDINGS AND RECOMMENDATIONS OF THE MADRAS CONFERENCE

*For Use by Ministers and Other Leaders*

This booklet is presented in the hope that it will stimulate consideration from the pulpit, in church meetings, and in discussion groups of some of the great issues which the Church faces in the world. It is only a partial summary of the Findings and Recommendations of the International Missionary Council's meeting at Madras, India, in December, 1938. For complete quotations readers are referred to that report entitled *The World Mission of the Church* (see bibliography).

With the exception of the preface and where otherwise indicated, the statements herein are quotations from that volume but no attempt has been made to follow a consecutive order. The titles and subheads are in most cases those of the editor.

*Prepared by*

**LESLIE BATES MOSS**

Secretary, Foreign Missions Conference of North America

Editor, *Christian World Facts*. Speaker on

Universal Christianity on N.B.C. Program

"At Home in the World"

156 FIFTH AVENUE

NEW YORK CITY

25 cents

# CONTENTS

	Page
Preface .....	3
Chapter I	
The World Wants Life .....	5
Some Facts of the Situation — Our Faith — A Fresh Hold — Making Our Faith Known — World Evangelism the God-given Task of the Church — The Corporate Witness of the Church — Building a New Sense of Fellowship	
Chapter II	
The Christian Faces the Assaults of Our World .....	10
What is Happening — Disintegration under the Pressure of Modern Life — Reform and Rehabilitation — Effects of Nationalism — Witness of the Church in This New Situation — How the Church May Restore Its Power	
Chapter III	
The Church Needs A Fourth Dimension .....	15
A Fresh Sense of Reality — Jesus' Answer to the World's Ills — A New Order of Living — Social Action — Building Strength Through Fellowship — Illustrations of Christian Social Action	
Chapter IV	
A Positive Step Toward World Peace .....	20
The Implications — Economic, Political and Racial Justice — What the Church May Do — Promoting International Cooperation — In Conflict Situations — Building Fellowship — Teaching — Searching out the Truth — Interpretation — Courage — Carrying on the World Mission — Special Resolution Adopted at Madras	
Chapter V	
Building World Fellowship .....	24
Between the Younger and Older Churches — More Extensive Cooperation Is Urgent — The Younger Churches Clamor for Unity — Ambassadors of Christian Fellowship Called for — Tribute to a Missionary — Illustrations of Christian Effort	
Quotations: from Nationals Who Visited America Following the Madras Meeting .....	8, 11, 12, 14, 17, 19, 24, 26, 28
Bibliography .....	31

ram  
Madras,  
1938

## P R E F A C E

These are they who prayed and felt and thought Christ for seventeen days in Madras, India, in December, 1938:

The thin, sick looking man from Central Asia whose companion in prison had been beheaded before his eyes because he dared to preach Christ — his own release and expulsion from his land an unexplained miracle.

Kagawa, that slight, half-blind, disease-ridden prophet of cooperatives as the law of love in action.

Tema, from Johannesburg, an ebony colored minister of light among the African miners who toil in the darkness beneath the ground.

Chetsingh, from Central India, the Quaker who is trying to live Christ into an Indian village.

The Bishop of Winchester, of the Anglican Church — humane, majestic, forceful, a grand man.

Wu I. Fang, that slight, poised lady from China who walks intimately with rulers and trains her awakened sisters to take their full part in China's struggle for a new day.

Emma Gomez, from Mexico, whose soul was startled by Muriel Lester to a vision of missionary service in India.

Mrs. Martinez, that bright, lively Filipino Y. W. C. A. secretary whose American slang winged her message to many minds.

They and their companions, each answering the undeniable pull of God, came across seas, plains, mountains and rivers, from isolated parts or metropolitan centers, to keep a rendezvous with Christ.

From 69 nations, 471 delegates, gathered on a sheltered college campus — a sort of "spiritual concentration camp." To bring 471 people from all parts of the world is no small achievement in itself. To have them highly selected and responsible individuals adds to the accomplishment. But to gather them in a frame of mind which will enable them to think in concert on some of the greatest issues in our world is a task of the very first order.

That the richness of heritage and experience of each group might be brought out and also to have the thinking directed toward definite ends, certain subjects were announced as much as two years before. These were, The Faith by Which the Church Lives, The Witness of the Church (which has usually been called evangelism), The Inner Life of the Church (that is the true nature of the Church and its divine commission), The Church and Its Environment (those conditioning factors of the surrounding social order), and Closer Cooperation (the human condition for a spiritually vital Church). In every country from which delegates came to Madras preparatory studies were made in at least some of these subjects. This provided the integrating basis so that discussions could begin almost at once without any long period of "warming up" after they arrived.

John R. Mott summarized our task as follows: "We have come here realizing that we must revise and revolutionize our approach to the urgent problems of this coming fateful age."

Ostensibly it was the organized forces of the Protestant Church in their missionary outreach gathering to consider how to make a better, truer, more Christlike Church.

Actually, the realization of man's desperate need for Christ led us to follow the gleam of his eternal light beckoning us into a more vitalizing life.

The world may seem to teach us despair. The Bishop of Winchester said, "Today door after door is closing against the gospel. The heathen gods are again abroad in the world. No Church can survive unless in the last resort it is prepared to suffer persecution."

We who were there know that God abode with us in those days, and that Christ was visible in many colors of human flesh. The glory of those days was a translucent quality of heavenly fellowship with earthly friends whom we had never met before but whom we loved and admired because we saw the Invisible and the Eternal on every face.

In response to many requests, quotations are included (in bold type) from speeches and interpretations given in Canada and the United States in February and March, 1939, by the following ambassadors of Christian fellowship who came from their own lands to help us understand the world-wide task as envisioned by Madras:

**PROF. G. BAEZ CAMARGO.** *Executive secretary of the National Council of Evangelical Churches of Mexico; director of the interdenominational program of religious education for that country; author of widely used textbooks for religious education.*

**DR. P. C. HSU.** *Professor at Yenching University, Peking, which post he left in 1936 to direct the Christian rural service project sponsored by Generalissimo and Madam Chiang Kai-shek in Kiangsi Province; at present professor of Philosophy at the University of Shanghai.*

**MISS ILA R. SIRCAR.** *A graduate of Kinnaird College and of Punjab University, India. As associate general secretary of the Student Christian Movement of India, she is one of the younger leaders of the Christian forces in that country.*

## CHAPTER I

### THE WORLD WANTS LIFE

**T**HE Christian Church today is called to live, and to give life, in a world shaken to its foundations. There is, in this summons, a note of urgency and insistence. We live in perilous days and the Church cannot stand still; it dare not retreat, yet advance is only possible as the whole Church unites in a new fellowship of the spirit to evangelize the world.

When the International Missionary Council met at Jerusalem ten years ago, the faith was strong that a new and better world had been born amidst the destruction of the Great War, and that the Church might lead in building it up. Today that faith is shattered. Everywhere there is war or rumor of war. The beast in man has broken forth in unbelievable brutality and tyranny. Conflict and chaos are on every hand, and there is little hope that statesmanship can do more than check temporarily their alarming spread.

Many have lost all faith. Not only their faith in gods of their fathers but in reason and truth, in honor and in decency, in the possibility of peace and the power of right. In others there is a resurgence of faith, often in new gods, rooted in false or inadequate ideas of man. Their issue is war, persecution and cruelty.

It is in and to this world that the Church must conduct its missions, seeking to repossess and proclaim its God-given message in all its truth and power. But first we must come in penitence to the feet of God. We see His judgment upon our churches — so enmeshed in the world that they dare not speak God's full word of truth unafraid, so divided that they cannot speak that word with full power, so sullied by pettiness and worldliness that the face of Christ cannot be clearly discerned in them, or His power go forth through them for redemption.

#### SOME FACTS OF THE SITUATION

The attention of the whole Church must be called to certain facts.

1. The Church is faced with a situation in its missionary task where areas are closing to the gospel and where many of the peoples have become less open minded to Christian influences. In this connection, we note revivals within Buddhism, Hinduism, Islam and Shinto.

2. There is more organized opposition to the Christian Church than at any time within the past hundred years. There is a real danger that if the work of the Church is not intensified the adverse movement will become so strong as seriously to threaten the whole work of the Church in the world.

3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

4. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet

overtaken the increase in population.

5. The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago and in consequence there has been a curtailment of evangelistic effort and reduction in the number of missionaries in many fields, and the abandonment of some rural areas.

These facts present a picture of the world in which the Church is operating today. The task therefore we repeat is one of extreme urgency and must be studied in the light of the revolutionary changes in the world.

The Church must either make its impact upon the secular world of today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the Church, blunting its witness and dimming its vision.

### OUR FAITH

We live by faith in God, the Father of our Lord Jesus Christ. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." This is the heart of the Christian gospel, the gospel which we proclaim.

### A FRESH HOLD

a. If the Church is to repossess this its faith, in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible. We are bold therefore to summon all Christians to a deeper and more consistent study of the Bible, instructor and sustainer of the Christian faith through the ages. Only as, in its light, they seek together in prayer and meditation the guidance of the Holy Spirit, will they be able to fulfill their calling amidst the confusion and unbelief of this age.

b. Christianity comes to the world both as a Message and as a Movement. The Church is summoned to bear courageous and unflinching witness to the nations, to speak fearlessly against aggression, brutality, persecution and all wanton destruction of human life and torturing of human souls.

c. The further summons to the Church is to become in itself the actualization among men of its own message. No one so fully knows the failings, the pettiness, the faithlessness which infect the Church's life as we who are its members. Yet, in all humility and penitence, we are constrained to declare to a baffled and needy world that the Christian Church, under God, is its greatest hope. The decade since last we met has witnessed the progressive rending of the fabric of humanity; it has witnessed an increasing unification of the body of Christ.

To all who care for the peace and health of mankind we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations. And those who already share in its life, and especially its leaders, we summon to redouble their exertions in its great tasks, to *press forward the evangel among all peoples*, to strengthen the younger Churches, to speed practical cooperation and unity, to bear in concrete ways the burdens of fellow-Christians who suffer, and above all to take firm hold again of the faith which gives victory over sin, discouragement

and death. Look to Christ, to his Cross, to his triumphant work among men, and take heart. Christ, lifted up, draws all men unto him.

This day calls to no easy optimism, but to penitence, to unwavering confidence in the wisdom, love and power of God, to patient and unwearied service in the name, the spirit, and the power of the risen Redeemer. The outcome of man's present distresses we cannot foretell. But this we know — in Christ's death and His risen Presence with His Church, God has shown us that the final outcome is with Him. His kingdom is an eternal kingdom.

### MAKING OUR FAITH KNOWN

#### a. *World Evangelism is the God-given Task of the Church.*

This conception of the Church as the missionary to the world is given in the New Testament. It is the expression of its loving devotion to Christ. Today the Church, to a greater degree than formerly, stands in a missionary relationship to the whole world. It is under divine compulsion to proclaim the mercy of God who so loved the world that He gave His only begotten Son that men might be saved.

The Church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power. Every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose. The evangelistic enterprise derives directly from the congregation.

#### b. *The Corporate Witness of the Church.*

The corporate witness of the Church is seen to be a powerful factor in determining the measure of response men make to the message of the gospel.

Half a dozen young caste men came to the Bishop of Dornakal saying they wanted to become Christians. Inquiry established that they had attended a Christian school but decided not to do anything about Christianity. But now they came. "Why?" asked the Bishop. "We have seen such and such an outcaste community," they answered. The Bishop said, "But the pastor has just been here complaining of certain sins in that church." "Yes," they said, "but you did not know them ten years ago. We did, and the change is such that we know something has happened there that shows a new power."

Henceforth churches and missions should view their total evangelistic task as a joint responsibility of all and expend a far larger proportion of their evangelistic effort in interdenominational cooperation.

There is evident a new and resolute response by the Church to this call of God. The Five Year Plan of Evangelism and the Youth and Religion Movement in China, the Kingdom of God Movement and Newspaper Evangelism in Japan, the Forward Movement in Evangelism in India, Burma and Ceylon, the Recall to Religion in Britain, the Preaching Mission and the University Christian Mission in North America, and new types of evangelistic campaigns in Latin America and elsewhere indicate ways in which the Church is facing the needs and opportunities of the day. These efforts in evangelism have greatly benefitted by the new insight afforded by the Group and Fellowship Movements which have developed in recent years in various parts of the world. "Mass Movements" in Africa, India, Sumatra, New Guinea and other islands of the Pacific have similarly

roused the church to a new sense of encouragement and responsibility and to a new understanding of the ways of God with men.

The Christian sweepers in Rawalpindi sold five hundred gospels. One man went to a judge and a lawyer engaged in conversation near the courthouse. "Get out of here, you sweeper," was the greeting he received, given with a lot of abuse. "Even if I am a sweeper, I have a right to escape from hell, haven't I?" was his ready response. He sold his book.

Budhoo, a worker in the brick yards, said he hardly knew what to do. He felt too shy to go out alone. He went to the official announcer in the cantonment, the man who gathered the crowds by beat of drum and transmitted government messages. "Come with me and announce what I tell you and I will pay you for it." The two went into the bazaar, the crowd gathered around on hearing the beat of the drum. "This announcement is not from the Deputy Commissioner, it is not from the Cantonment Magistrate; it is from the Living Christ: 'Come unto me all ye that labor and are heavy laden and I will give you rest.'" Budhoo sold fifty copies of the gospels that week. (<sup>1</sup> See Bibliography)

### c. *By Building a New Sense of Fellowship.*

In studying *how the Church is better to fulfill its evangelistic responsibilities* to a non-Christian world we seek first of all to make clear the principle that this is the task primarily of the whole Church for the whole world. We do not look forward to a time when the older churches can shed their responsibilities to the younger. On the contrary, we see the growing universal Church accepting the position that always each branch of the Church must be at the service of all other branches, that all branches of the Church should cooperate in concerted plans of world evangelization.

PROF. G. BAEZ CAMARGO, *of Mexico, says:*

"The Protestant churches in Mexico are coming of age and have therefore all the problems and the opportunities of maturing youth, such as self-support, national leadership, relation with the older churches, indigenization, etc. They are in danger of interpreting the ideal of an indigenous church in terms of isolation from the older churches and from the universal fellowship of the Church. The stress of Madras on the unity of the Church, its conception of the missionary task as a common task, its emphasis on the primacy of the spiritual and its sound principles and orientations regarding the economic life of the Church, are of special value."

This must not be understood to mean that the older churches should slacken at this stage their efforts to send "the gospel to every creature." Whatever may be the causes of the loss of missionaries and reduction of grants, these should not be interpreted to mean that the share of the older churches in the missionary task is coming to an end. On the contrary, in many ways it may be argued from world conditions today that the task is actually only beginning, that the past century has been a preparation for this day in which we live, that having laid foundations we are summoned to renewed efforts to build the Church of God in all lands. Responsibility, therefore, cannot be laid down by the older churches because the younger churches are rising to their task.

DR. P. C. HSU, *of the University of Shanghai, China, says:*

"The early missionaries, both Protestant and Catholic, who introduced the 'toleration clauses' into treaties between China and Western

powers since 1842, sincerely believed they were doing the will of God by forcing open China's doors. They actually sowed the seeds for anti-Christian movements in later days.

"Today the door of China is wide open to the Christian gospel, and it is not forced open. The suffering caused by the war has turned people to seek deeper realities of life. The relief work done by Christian churches for war refugees and wounded soldiers, and the courageous stand against injustices and atrocities committed by alien armies, made especially by missionaries, have endeared themselves to the hearts of many non-Christian Chinese. So, today, many Christian churches in many parts of China, both free and occupied, are being overcrowded. Everywhere people are appreciative and receptive to the Christian gospel. What our predecessors ardently desired and prayed for is actually here. Now is the opportunity to capture the entire Chinese nation for Christ. How thrilling! What does this unprecedented opportunity call for from the Christian statesmanship of the universal Church!"

The work to be done is so vast, so urgent and so important, that it calls for all the resources of all Christians in all parts of the world. The task in this new day must be undertaken by a partnership between the older and the younger churches, by a pooling of all Christians.

We reaffirm the fact of Christian experience that with the acceptance of Jesus Christ as Saviour is involved also the duty and privilege of personal evangelism; the objective being that every Christian in every church should be a witness to the faith he has found.

The Bishop of Dornakal reports that in his diocese in the Depressed Class movement they are building a church which carries its continual witness. He calls upon the members of the Church to say daily, "I am a baptized Christian. Woe is me if I preach not the gospel."



## UNEVANGELIZED AREAS

Many countries or areas are entirely closed to Christian witness; among them Afghanistan, the Soviet Republics, Bhutan, Outer Mongolia, Nepal and Tibet. The fact that countries once open are closing to the gospel is a significant feature of our time. Missionaries in Turkestan have been driven out. Protestant work in Abyssinia and Italian African colonies has been greatly restricted. But the number of open areas as yet unreached is of far greater significance to the Church of our day.

In China it is estimated that 45 per cent of the country is still entirely untouched by Christian forces. In India, the fact that there are only 14 Protestant missionaries and 7,000 Christians to a million people shows the magnitude of the unfinished task. The heart of Asia is still one of the world's greatest unevangelized fields. Though the growth of the Church has been more rapid in Africa than in Asia, there are still many areas and tribes to be reached. Relatively, the evangelical church is not as strong in South America as in India. In Mexico and Central America the Church is only half as strong as in South America.

## CHAPTER II

### THE CHRISTIAN FACES THE ASSAULTS OF OUR WORLD

#### WHAT IS HAPPENING

##### a. *Disintegration under the Pressure of Modern Life.*

WITH the increase in literacy, the growth of industrialism, and the improvement in communications and transportation it is inevitable that all systems of religion should have sustained severe shocks. In primitive societies the changes have been most marked. Taboos are weakened or have gone. Men are thus delivered from some of their old fears, but at the same time they have lost that which was their sole moral guide, and in the strange new world they are at a loss to find anything to take its place.

In China the social structure was based upon the Confucian idea of the family as the foundation of society, with filial piety as its ideal and ancestor worship as its religious sanction. Religion was concerned with the harmonious working of the Tao, the order of Nature. China's new literati belong to a world where all these things seem more or less irrelevant, and therefore they look to a modern democracy and seek to live as free individuals. Their dominant interest is not harmony with nature but rather its conquest through science.

The simpler forms of Japanese religion in the home and rural communities have suffered a heavy strain under the tension of modern industrial life.

##### b. *Reform and Rehabilitation to Meet the Needs of Modern Life.*

Outstanding examples are to be found in Hinduism, Islam and Buddhism of re-orientation to the modern world. Hinduism has begun to alter its age long traditions by a re-interpretation of its ancient teachings, and a less strict observance of caste regulations has brought the Hindu into a closer contact with modern life than was formerly possible. The opening of temples to the untouchables is an example of the moral protest from within Hinduism itself. In Ceylon, Burma and Siam, where Hinayana Buddhism holds sway, an attempt is being made to conform their religious thought to modern science. In China, Mahayana Buddhism has begun a laymen's movement with many and varied forms of social service, and such leaders as T'ai Hsu have attempted to ensure for Buddhism a place in the modern world. Recent years have seen a revival movement within Japanese Buddhism.

##### c. *Effects of Nationalism upon Religion.*

The rise of nationalism has a tendency to control all the religious feelings of a nation, and to make the genius of a nation or race the object of its worship. Sometimes this greatly strengthens one religion at the expense of others, and sometimes it has a weakening and demoralizing influence upon all religions. In India the growth of national self-consciousness has contributed to the resurgence of Hinduism. In Japan the cultivation of loyalty to the nation finds its religious

sanction in Shinto, and accordingly has given it new strength.

MISS ILA SIRCAR, *of the Student Christian Movement in India, says:*

"At this time when India is desiring her independence, the Church in India is called to reconsider its relationship and contribution to the nation. The Church is also called to reconsider its relationship and attitude toward the non-Christians in India. In order to meet these issues and witness effectively amongst a large majority of people who profess other faiths, the Church in India feels the need of unity and solidarity. We therefore request the older churches not to hinder the progress of church unity in India. We do not urge the older churches to unite, but we wish them to consider if through their mission work they wish to stress and glorify denominationalism or to help the Church in India.

#### THE WITNESS OF THE CHURCH IN THIS NEW WORLD SITUATION

Though many of the changes in the world of the non-Christian religions are due in part to the indirect influence of Christian missions, it would be wrong to regard such permeation as the goal of missionary effort. The end and aim of our evangelistic work is not achieved until all men everywhere are brought to a knowledge of God in Jesus Christ and to a saving faith in Him. Therefore, in this changing world we must re-affirm the message which is our witness to His grace. Our message is that God in Christ is reconciling the world unto Himself. We believe that God revealed Himself to Israel, preparing the way for His full revelation in Jesus Christ, His Son, our Lord. We believe that Christ is the Way, the Truth and the Life for all, that He alone is adequate for the world's need. Therefore we want to bear witness to Him in all the world.

Bishop Pickett, in his "Christ's Way to India's Heart", gives this illustration:

The head man of a village where seven families of Kammas, four families of Reddis, and a number of shepherds, goldsmiths and others have been converted put this fact in these words, "We met many missionaries and Indian ministers who came here preaching, and although we recognized them as good men, we were not influenced by what they said or did; but when the Depressed Classes of our village who for years had been nominal Christians began to exhibit godly characteristics, we became interested at once. We knew that they had acquired a genuine religious experience and we understood that Christianity had some meaning for us." ( 2 See Bibliography)

There are many non-Christian religions that claim the allegiance of multitudes. We see and readily recognize that in them are to be found values of deep religious experience, and great moral achievements. Yet we do so because we believe that in Him alone is the full salvation which man needs. Mankind has seen nothing to be compared with the redeeming love of God in the life, death and resurrection of Christ. What He is for us, judge and redeemer, teacher and friend, brother and Lord, we long to see Him become also for others.

As to whether the non-Christian religions as total systems of thought and life may be regarded as in some sense or to some degree manifesting God's revelation, Christians are not agreed. This is a matter urgently demanding thought and united study. For we believe that all religious insight and experience have to be fully tested before God in Christ; and we see that this is true as well within as outside the Christian Church. Christ is revolutionary.

PROF. G. BAEZ CAMARGO, of Mexico, says:

"Madras calls the Church to a prophetic conscience and to a denunciation of the evils in the present social and economic order; and at the same time warns it against the blunder of identifying the kingdom of God with either the existing or any of the new social orders which result from purely human initiative. It calls the Church to carry its social action beyond the mere humanitarian scope, and to become a truly revolutionary institution, actively working for the building up of a social order based upon the brotherhood of men, cooperation, justice and love. Twice the Madras findings state that 'Christ is revolutionary'. For the churches of a country famous for its revolutions, this is almost like the proclamation of a 'Christ of the Mexican Road', a revolutionary Christ. This will surely have for Mexican churches a special and inspiring appeal.

"It is for this reason that I believe that the participation of the Mexican churches in the Madras Conference will prove to be a tremendous new impulse and in many lines an altogether fresh start."

Whatever new emphasis may mark our presentation of Christianity in face of the changes in the non-Christian faiths, the heart of the gospel remains eternally unchanged, and the obligation of the Church to carry its witness to all mankind stands central to its obedience to the will of its Lord. Indeed the continual development of fresh adaptation of method itself springs directly from the perpetual compulsion to go out and preach the gospel unto all the world.

As the world Church begins to catch some glimpse of the revolutionary Will of God in this tragic crisis to redeem and to regenerate the life of man, its heart must be stirred and its will quickened to a new dedication to its Lord that His kingdom may come and His will be done on earth as it is in heaven. It is He alone whom we have to offer to a lost world.

#### HOW THE CHURCH MAY RESTORE ITS POWER

##### a. *Through Worship.*

The Christian is saved by an Incarnate Lord; therefore the tide of the daily common tasks of man must flow through his worship. That worship will not be fully Christian unless the needs and questions of his own day, the realities of social, economic and national life are submitted to the light of God's Holy Spirit for conviction, for intercession, for guidance and inspiration.

The Christian is saved by a Crucified Lord; therefore his worship can be no mere escape from the harshness of life, but a dedication and empowering for witness and service. The Christian is saved by a Risen and Ascended Lord, in whose name he prays with a sense of victory and triumph, in unison with the whole family in heaven and earth.

Dr. Felton says:

The one-room church of the village of Kozura, in Shizuoka Prefecture, Japan, represents the aspirations of the peasants in a remarkable way. The little church stands on a steep hill overlooking the blue waters of the bay with the glory of Mt. Fuji in the distance. The villagers carried every stone and board up that steep hill to erect their church amidst the splendour of that landscape. The simple building has one strange feature. The chancel wall has been made into one huge window which frames Mt. Fuji and the islands of the bay. The minister

stands at one side as he preaches, so as not to obstruct this inspiring view. During the week these farm folk must stand with bent backs and look down into the mud of the rice fields, but on Sunday morning they look across the bay away from their work, up to Mt. Fuji and on up to God.

b. *Through Building Christian Homes.*

The effect upon home life of the rapid and often shattering changes of the past two or three decades are of deep concern to the Church. No two institutions need each other so fundamentally as Church and home. We believe that the home is basic in Church and nation and that it is the privilege and responsibility of the Church to explore anew the contribution that the Christian home can make towards the establishment of a God-centered and God-controlled society.

We urge upon all Christian families everywhere the need to restore to our homes the sense of the Presence of the Living God; not as One to be disputed about, but to be trusted and served, and loved with passion and to the end.

c. *Through Building a Fellowship of Service.*

(1) We have a foretaste of the reality of "the Body of Christ and the blessed company of all faithful people" when we experience that sense of fellowship and oneness with fellow-believers from all races, cultures, and nationalities, which triumphs even over the tension and bitterness created by war and conflict; that sense of Christian community that arises from sharing with fellow-believers in the organized life of the Church through its worship, its sacraments, its witnesses, and its works; and that sense of being soldiers of the Cross which unites us with our fellow-believers in the great fight under Christ's banner against all the forces of paganism and irreligion in the life around us.

Dr. J. W. Pickett says:

Seventeen Moslems arrived with a request that an Urdu-speaking teacher be assigned to teach them. "Is it your purpose to be Christians?" we asked. "Yes," replied their leader, "we have seen how strife has ended in this village and masters and servants have been united in love. We want to be Christians, too. We have never seen anything like this before, and we believe that it is of God." The Brahman subdivisional officer remarked, "There is something here I do not understand. These people are certainly sincere. If this is Christianity I am for it. It's what the whole country needs."

(2) An adequate program of work in the church should be provided so as to challenge educated youth to active and sacrificial service.

Generalissimo Chiang Kai-shek, in a broadcast to the Chinese nation on Easter Eve, 1938, said:—

If we wish to realize the virtues of the New Life Movement, we must have not only a new standard and spirit of action, but a new inner life. In order to possess this new inner life, we must have the spirit of universal love, and the will to sacrifice of Jesus Christ.

(3) We have the earnest conviction that the banishing of illiteracy is one of the world's greatest needs and an opportunity for service which the Christian Church cannot forego.

MISS ILA SIRCAR, of India, says:

"In view of the fact that today efforts are being made to make the 90% illiterate population of India literate, we find we have no adequate Christian literature to pass on to those who become literate. We therefore need financial support to produce such literature and also literary genius which will direct, encourage and draw out such leadership in India."

Dr. Frank Laubach, crusading exponent of removing illiteracy from our world through the employment of simplified methods says: "A doctor cannot give his patients pills and send them out to heal other people, but we can teach illiterates to read and send them out to teach and share with others."

(4) The economic solidarity of the Church universal should be clearly emphasized, and any help from one church to another should be rendered as an act of fellowship and not as charity.

We have discovered afresh that unity is not merely an aspiration but also a fact; our meeting is its concrete manifestation. We are one in faith; we are one in our task and commission as the body of Christ; we are resolved to become more fully one in our life and work.



#### GROWTH OF THE CHURCH

**I**N the Philippine Islands in 1913 there were 37 ordained and 843 unordained Filipino Christian workers. In 1938 there were 472 ordained and 1,248 unordained men and women. The number of communicants has risen from practically nothing at the beginning of the century to over 190,000 in 1938.

In India the number of baptized Christians has multiplied tenfold in the present century and more than doubled in the last twelve years. It now exceeds six millions and the increase averages fifteen thousand every month.

In Africa, south of the Sahara, the number of baptized Christians has more than trebled in the present century and more than doubled in the last thirteen years. About seven out of every hundred Negro Africans are now professing Christians.

In Japan communicants have increased fivefold in the century and about 50 per cent in the last ten years, to a total of over 200,000. In Latin America communicants have increased sevenfold during the present century and trebled in the last thirteen years. In China the increase has been fivefold during this century. In Burma, the total population has increased about 11 per cent, and the Christian community about 28 per cent in the last thirteen years.

—WORLD FOCUS (See bibliography)

## CHAPTER III

### THE CHURCH NEEDS A FOURTH DIMENSION

#### A FRESH SENSE OF REALITY

**R**ECOGNIZING that Christ came to open to all the way to life abundant but that the way for millions is blocked by poverty, war, racial hatred, exploitation and cruel injustice, the Church is called to attack social evils at their roots. It must seek to open the eyes of its members to their implication in unchristian practices. Those who suffer from bitter wrong, it is constrained to succor and console, while it strives courageously and persistently for the creation of a more just society.

The task of helping to improve the economic condition of the Christian community is an essential part of the ministry of the Church. In the spirit of the Master, Christians must try to lift their fellow men out of unbearable conditions. Christian love cannot be indifferent to economic suffering either within or without the household of faith. The Church must find ways to deal with this economic issue wisely and vigorously.

Dr. J. B. Tayler of Yenching University has explored the possibility of introducing small iron foundries, brick and pottery making and weaving and mat work. The central ideas of Dr. Tayler's plan have been to provide the North China farmer during the idle winter-bound months with some remunerative employment and to relate the small unit industry to locally available raw material. Difficulties encountered are the marketing of the product and the training of the farmer in an industrial technique.

Dr. Ambedkar, President of the Reform Labor Party of Bombay, which is working for greater freedom for the Depressed Classes of India, urges the Christian Church to establish new industries and credit facilities to help break the vicious circle of poverty, lack of opportunity and immobility of Indian peasant labor. This may become an effective method of redirecting and dedicating the educated members of the church. If educated youth are to be drawn to the church, they must see the teaching and worship of the church finding expression in practical unselfish service.

The church should definitely think and plan in terms of a fourth sphere of its activity, namely that of the economic and social environment, and it should learn to deal with this as energetically and effectively as it does with evangelism, education and medical work. National Christian Councils, missionary societies and church boards should make provision in their plans and personnel for the extension of their work in this new field.

Mr. S. P. Singha, a Christian member of a provincial government assembly in India says: "I feel that missions will be doing no kindness to us in going on making mass-movement Christians unless they are prepared to look after the social and economic uplift of their converts."

## JESUS' ANSWER TO THE WORLD'S ILLS

The Kingdom of God was Jesus' answer to the world's ills. It is within history and yet it is beyond history. It is both present and future; both a growth and a final consummation by God. It is our task and our hope — our task which we face with the power of Christ; our hope that the last word will be spoken by God and that that last word will be victory.

The power of the social order to affect the individual under it is tremendous. In India, for instance, the social order molds 350,000,000 people every thirty years, each generation, into its own image.

It is not enough to say that if we change the individual we will of necessity change the social order. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not of necessity change the social order unless you organize those changed individuals into collective action upon a wide-scale, frontal attack upon those corporate evils. Social change is put within the concept and fact of individual change.

We cannot sustain a new social order or bring it into being without new men. For in ultimate analysis the whole outer structure of society rests upon human character. Amid our demand for social and economic change we shall keep clearly before us that the center of the problem is within us.

### A NEW ORDER OF LIVING

This new life would work itself out into a new order of living:

1. We would look on every man as a man without prejudice or discrimination on account of race, birth, color, class, or culture. The sacredness of a human personality becomes a working fact. A man is no longer a man — he is "a man for whom Christ died." In this new Kingdom, there cannot be Greek and Jew — racial discrimination; there cannot be Barbarian or Scythian — cultural discrimination; there cannot be bond or free — social discrimination; there cannot be male or female — sex discrimination.

2. We would make the unit of co-operation the human race. There are undeveloped races and classes, but none permanently superior or inferior, for every man has within him infinite possibilities.

3. We would demand equality of opportunity for every man for his complete development.

4. Since economic means can purchase opportunity there can be no equality of opportunity without a redistribution of the world's economic goods. We therefore stand for a just distribution of those goods among the nations, and within each nation, so that every man may have enough to promote his full growth as a child of God and not too much to stifle it.

### SOCIAL ACTION

In the area of social action the local church must seek to *train* its own membership in an understanding of the social and economic implications of the gospel,

and to evaluate life in terms of service rather than of material prosperity. It must promote the study of local, social and economic conditions by its membership. It should also stimulate groups of its members to study the implications of the principle of love in terms of their professions and occupations.

It should *stimulate* its members to Christian social action by lifting their economic activity and growing social insights up into the realm of worship so that they may have the sense of being co-workers with God. The realities of the social and economic life should be prominent in its prayers and intercessions. It should help men and women to see even the most humdrum and routine tasks as a reasonable service and it should fill their leisure with meaning by relating it to the purpose of life as a whole.

DR. P. C. HSU, of *Shanghai, China*, says:

"People usually think that fundamentalism and radicalism do not mix. But here is where the beauty of Madras lies. There religious fundamentalism and social radicalism not only mixed but were thoroughly integrated. Madras reaffirmed faith in the sovereignty of God, the sinfulness of man, the saviorhood of Christ, and the work of the Holy Spirit through the Christian Church and human history. This fundamental Christian faith is a dynamic which compels Christian individuals and groups to enter into the field of social action without fear and hesitancy. Madras did not evade any burning social issue of the day. Its stand against international injustices, racial prejudice, unjust economic order, and extreme claims of totalitarian states is quite unmistakable. What is more important, it summons all Christian churches to cleanse their own lives and to make articulate their prophetic voices. Let us remember that this is God's world and therefore nothing can be considered as outside God's dispensation."

#### BUILDING STRENGTH THROUGH FELLOWSHIP

Since the strongest and most courageous action is possible in sympathetic fellowship, the Church should buttress its members when they find themselves in conflict with the established order because of unselfish efforts to reconstruct it in the light of the teachings and spirit of Jesus, while helping them always to make their witness in the spirit of love.

There are places where the Christian Church appears to be on the side of the employers and to deny the right of the workers to organize. This cannot be regarded as satisfactory. We would claim that labor should be given the same opportunity for organization and collective bargaining as is given to employers. Members of labor unions should be taught to render unselfish Christian service within the group and to test their motives and aspirations by the standards of Christian faith and worship.

Christians have no right to demand complete certainty before they act. They can acquire light on issues which are still dark, not by passively waiting for light to be given, but by acting fearlessly on such light as they already possess.

#### ILLUSTRATIONS OF CHRISTIAN SOCIAL ACTION

1. Instances of isolated social action are legion, such as hospitals, homes for untainted children of lepers, associations to further the cause of moral purity, farms with a specific constituency to serve, the creation and development of fac-

tories and industries to afford an economic chance to Christian communities, etc.

2. In the last two decades efforts of a more forthright nature have appeared to supplement them. The essential mark of these new expressions is the implicit condemnation they contain of the present social order.

a. Of this type there might be cited as one instance the Martandam Y.M.C.A. Rural Reconstruction Center in Travancore. On the basis of a comprehensive program the villager is provided with services designed to meet every type of need, spiritual, physical, mental, social and economic. But he is only helped in order to help himself. Its activities include cholera and malaria relief, better sires for cattle and goats, new fodder grasses, accurate standards of weights and measures, the co-operative marketing of eggs, developing of bee industries, extension of fruit culture, cottage industries, rural social work, sanitation, and frequent courses lasting ten weeks in village organization and co-operative methods.

Mr. Merle Davis reports that 30 of the younger clergy of the Church of India in the Tinnevely district through this training have invigorated the life of their parishes by using these practical reconstruction methods.

b. A very different expression of this type of effort has recently been spontaneously emerging in countries so diverse as China, England and India. It is the coming together of groups both large and small actually to experiment in co-operative living. The Cotswold Bruderhof in England is a community of families holding all things in common and working together on the land. There are city groups also springing up who share their resources and give their spare time to social work, while themselves living in community. There is in China the Lichwan Christian Rural Reconstruction Project where "the co-operative family" is concerned to serve the surrounding community. There are Ashrams in India where an effort is made to illustrate in action the advantages of a co-operative life as opposed to that forced upon us by a capitalistic order.

3. Finally, among those experiments which assert that it is the task of Christians to seek to provide a complete economy of life that is compatible with the Christian faith, the most forthright expression is the Christian co-operative movement in Japan.

The whole movement is based on the conviction that man in Christ Jesus can be made free in "mind, body and estates," and that it is incumbent on Christ's followers to labor to create the environment in which alone the whole man can in fact be free. It follows all inclusive co-operative principles. Its success depends on covering every relationship of production, distribution and consumption, requiring at least seven co-operatives. This experiment in Japan commands the respect of Christians everywhere for it restores the science of economics to its rightful place as something that concerns the whole of man and outlines a complete system of community life both practical in modern conditions and compatible with Christ's principles.

While it is not the rightful function of the Church to commend any particular type of co-operative organization for universal adoption, yet it becomes ever more clear that the essential principle of co-operation will alone answer the collective problems of our national and international life.

PROF. G. BAEZ CAMARGO, of Mexico, says:

"Much more important than the number of missionaries are the qualifications that Madras demanded for them. Besides excellence of training and ability, Madras emphasized their attitude and relationship to the national workers and churches. Three of these qualifications were brought forward: Missionaries should come to the younger churches as 'colleagues' and 'helpers' of the national leaders and as 'servants' of the churches. 'Colleagues' and not masters; 'helpers' and not employers; 'servants of the churches' and not their rulers: this is the type of missionaries that the younger churches feel they still need and these they will gladly welcome."

The Christian community should manifest the redeeming love of Christ in its daily economic enterprises and occupations. In Japan there are Christian occupational brotherhoods under which Christians are banded together into guilds based upon affinities of employment. Christian teachers, doctors, nurses, mechanics, engineers, bankers, artists, etc., are organized into guilds and brotherhoods for the purpose of mutual support in the Christian life and for the evangelization of others of the same profession. The Church must serve as the spring wherefrom the water flows through the channels of these brotherhoods. We commend the suggestion which comes from Japan that these Christian brotherhoods should be extended throughout the world.

Beyond all this, however, the Christian forces of the world must reconsider their attitude towards the material basis of life and their responsibility for the resources in their hands — as Kagawa has put it, they must "baptize their bread and butter," so that in this day of unparalleled need and opportunity, we may claim the fulfilment of God's promise that He will open the windows of Heaven. This is no time for curtailment in gifts on the part of the older churches.

## CHAPTER IV

### A POSITIVE STEP TOWARDS WORLD PEACE

IN the gospel, men must seek the spiritual and moral basis for ordering national life and international relations, if humanity is not to succumb to the conflicts which threaten the ruin of civilization. The two great commandments of love require that love to God become our supreme loyalty, which must be exemplified in brotherly consideration for the welfare of all men.

Edith Cavell's famous statement still rings clear: "Patriotism is not enough. We must have love in our hearts for all men."

#### THE IMPLICATIONS

We believe that *Christian principles have the following implications for international relations*. In practice between nations the love of neighbor means doing justice.

##### a. *Economic Justice.*

Justice among nations will involve some qualification of the sovereignty of the state in its international relations. No nation may deliberately pursue its own interests at the expense of its neighbors. Injustice drives nations to desperate courses, including war. More equitable access to natural resources and markets, a fairer distribution of wealth within the nations and economic cooperation on the international scale are essential. Among the causes of war we recognize the present inequality of economic opportunity open to various nations which gives to some a privileged position in access to the world's raw materials, financial assistance and open areas which are denied to others.

##### b. *Political Justice.*

We condemn the effort to impose the will of one people upon another by force, and especially the invasion of the recognized territory of one people by the armed forces of another. Responsibility for aggression and oppression must be borne by all who derive profit therefrom. Justice requires the elimination of the domination of one people by another. Since war is a violation of human personality and repugnant to the Christian conscience, we repudiate it as a means of settling international disputes. We affirm our faith in the Christian weapons of overcoming evil with good, hate by love, and the world by the Cross.

##### c. *Racial Justice.*

God has made all peoples of one blood. Racial persecution is particularly abhorrent. The Church should exert its influence on the side of all movements working for the full and equal sharing by all races in the common life of mankind. In doing this the Church must purge its own life of any racial discrimination. We call upon churches and individual Christians to do whatever is within their power to help in the solution of the acute and tragic world problem which has arisen as

the result of the persecution of the Jewish race in many countries. We urge that Christians free themselves from race hatred and easy acquiescence in popular prejudices which lend unconscious support to such persecutions.

### WHAT THE CHURCH MAY DO

To a torn and distracted and sinful world, we offer God's offer—the kingdom of God. This is our answer to the world's need, for it is God's answer, and we present it with confidence for we know that human nature will work in God's way and no other. When we find the kingdom of God, we find ourselves.

#### a. *Promoting International Co-operation.*

While the Christian Church is not called upon to determine the purely technical aspects of government, *Christians should commit themselves to the promotion of international co-operation.* An effective system of international organization is necessary to provide peaceful and legal means for political and economic change and to coordinate national policies to meet economic and social problems. It should also open the way to the disarmament which is essential if nations are to avoid war and bankruptcy. International law should be developed to meet the needs of our day and every effort should be made to discover fair and adequate means for its enforcement. Many hold that the commitment to international organization would constrain Christian citizens to withhold support for military action (other than defence on domestic soil) begun without a genuine recourse to agreed methods of peaceful adjustment, such as arbitration or adjudication.

#### b. *In Conflict Situations.*

Especially in situations of open conflict the maintenance of the Christian standard of righteousness, justice and mercy becomes at once more urgent and more difficult.\* This standard is outside and above any purely national interest, and Christians must apply it to themselves, to their own groups and nations, more rigorously than to others. In concrete situations of great complexity this application is fraught with difficulty and will require patient effort, put forth if possible with the cooperation of Christians of other nations. It is necessary before God to endeavor to reach a definite judgment, and to choose in any given situation the course of action that seems in line with God's will. Personal neutrality on an important question of human relations is seldom justifiable and indifference is plainly unchristian.

Brought before the possibility or actuality of armed conflict, Christians have to examine the use of violence. Some believe that war is always sin and that the use of violence in international conflict is never justifiable, being in itself a contradiction of the fundamental Christian principle of love; and that the technique of non-violence, in the application of which men choose to suffer wrong rather than to inflict it upon others, is fundamentally Christian and can be effectively applied to international situations.

Mahatma Gandhi, in a personal conversation with Leslie Bates Moss, November 30, 1938 at Wardha, India, stated:

"Non-violence is the most active force in the world. Although no complete demonstration of its power has been seen, I believe wholeheartedly it is entirely effective to meet any situation. Resistance is unbecoming: non-violence makes slaves of the aggressors because those

\* See *Special Resolution*, page 23

who suffer rather than resist never bend the knee to force.

"Non-violence is the surest way to international peace. My faith in it grows day by day after an uninterrupted practice of it intelligently applied for fifty years.

"If England said, 'We will now disarm, whatever happens to our colonies, or our commerce; if necessary let them perish,' she would find the only way to retain her freedom and her democracy.

"Respect for individual freedom is only possible under non-violence. The policy of violence puts the individual in prison for then he can no longer remain 'in tune with the infinite.'"

Others believe that in cases of aggression or the breach of international law it may become the duty of the state to resist by armed force. They feel that non-violence may have considerable significance in given national situations, but that its application raises difficult moral and practical issues; and that in any case it is not effective against international aggression.

c. *Insist on Building Fellowship.*

The very difficulties of maintaining the Christian spirit and the ecumenical fellowship in the midst of war emphasize the need for constructive effort in time of peace. Once plunged into modern warfare in which all the resources of the state are mobilized, men can do comparatively little to remedy the situation. Christians should, nevertheless, refuse to accept a break in fellowship, and should use every material and spiritual means to cherish their sense of brotherhood in Christ. Moreover, in the very course of war Christians of the conflicting nations and of the whole ecumenical fellowship should pray and strive for peace, not the mere cessation of hostilities, but the establishment of just relationships.

d. *Teaching.*

The Church has a rare opportunity to influence international affairs through her teaching work. Children and youth need to be trained in right attitudes towards other races and nations. Missionary education is most helpful in this respect. Education for peace is badly needed. The cinema and radio can be very effective in cultivating international understanding. The Church should use these facilities itself, as well as oppose their misuse by others.

e. *Search Out the Truth.*

In these days of partisan propaganda, and of education politically directed, the search for truth on international questions is critically important to the Christian mind. The Church should seek to maintain the right, to learn and spread the truth in matters of international concern. Controversial questions should be faced cooperatively and courageously, in the light of all the facts.

f. *Interpretation.*

The Church should inspire individuals and groups to engage in tasks of interpretation and reconciliation.

g. *Courage.*

Implicit in the life and work of the Church, whether in peace or in war, is the courage to see and to accept the consequences of her witness in international relations, even unto death.

#### *h. Carry On the World Mission.*

In the missionary enterprise the Christian movement makes an indispensable contribution to the international order. International disorder springs ultimately from the fact that men and nations cling selfishly to their powers, privileges and possessions until compelled by force to share them. The missionary movement springs from a sense of indebtedness to God who has shared His very best with us in Christ, and an eager desire to share any good thing that we may have, and most of all the gospel itself, with men of every land and nation. Here international and inter-racial contact may reach its highest level. The true missionary comes as a friend, not a ruler or exploiter. Disinterested service makes plain God's love for all. In view of the present international situation the value of the international character of the missionary movement is more than usually apparent.

#### SPECIAL RESOLUTION ADOPTED BY THE MEETING AT MADRAS

Throughout our session, we have been vividly conscious of the areas in the world where aggression or persecution prevails today. And we are not unaware of the widespread expectation that this representative world gathering of Christians should seek to voice the overwhelming Christian opinion in these matters.

We are penitently conscious that in the past all our nations have sinned and that we are all involved in the system which has resulted in the present international tension and conflict. Our own gathering has been to us a convincing promise of a world fellowship in Christ which transcends all divisions of nation and race, and thus condemns the strife and conflict which so largely dominate the peoples of the world today.

We are even more keenly conscious of the sufferings of our fellow Christians in those areas who strive to be loyal to their consecration to Christ and of the still greater dangers which constantly threaten them. While several of our reports express our convictions regarding international conflict and its causes, we are unwilling that words of ours, which cost us nothing, should aggravate the problems and hazards of our fellow-Christians; therefore, after careful and prayerful consideration, we have deliberately refrained from any further pronouncement which might injure them. But we express to them and to all of whatever faith who suffer under aggression or persecution, our profound sympathy in their difficulties. And we call upon Christians everywhere to pray for them, to bring them practical aid, and to redouble their efforts to remove the basic causes of their suffering.

## CHAPTER V

### BUILDING WORLD FELLOWSHIP

#### BETWEEN THE YOUNGER AND OLDER CHURCHES

**O**UR task is a united one. Our need is mutual. Our whole emphasis must be on the universality and the solidarity of the Church of Jesus Christ. The ideal of the universal Church must be kept before us. It is increasingly important that ambassadors of Christ come from the younger churches to bring home to the older churches, too prone to forget it, the universal character of the Church.

As the former grow in strength and leadership they bring an increasingly rich re-interpretation of our Master and we perceive better "the measure of the stature of the fullness of Christ."

There is a danger today that the growing leadership of the younger churches may at some points bring certain misconceptions to members of the older churches. Many are asking whether, if indigenous leadership has so developed, missionaries are still wanted or whether it is time to turn from some of the older fields and throw the resources in man power and money of the older churches into new channels.

PROF. G. BAEZ CAMARGO, of Mexico, says:

"Madras has rendered the old distinction between 'sending' and 'receiving' churches completely obsolete. If Madras is taken seriously, the missionary task in any part of the world will be carried on in the future in close cooperation (a) between the older and the younger churches, (b) between the older churches (mission boards) among themselves, and (c) between the younger churches (national) among themselves. They will plan together for it, they will carry it on together, they will pool their resources both in personnel and funds to provide for it. They will cooperate in the selection, training, location and direction of the workers, both foreign and national missionaries. (In the future all workers will be missionaries). They will concentrate their financial contributions into a central or common fund out of which the salaries of workers both national and foreign, and the other expenses will be paid. And the direction of the work will be placed in joint boards or cooperative bodies where the best of the wisdom and experience of both the younger and the older churches will be represented. There will be problems — and no easy ones, indeed — in the process of readjustment from the traditional system of separate responsibility and direction to the cooperative one. But even if thoroughgoing reorganization is not achieved at once, the acceptance of and endeavor to apply this principle of joint responsibility and cooperative action will produce great and beneficial changes in the present missionary program."

The older churches should realize the obligations which arise out of the establishment of younger churches as a result of their efforts. There is grave danger in premature withdrawal. Particularly in the face of such a development as we see in India and Africa of rapid accessions of great numbers there should be a sym-

pathetic understanding of the obvious fact that this is a God-given opportunity for the universal Church, the grasping of which is beyond the ability of any one national church and requires the sympathetic co-operation of all.

The continuing presence of the missionary is essential even where strong indigenous leadership has developed:

- a. To make possible warm human relationships between the older churches and the younger. Missions can never be missions of money only; they must always be missions of life.
- b. To emphasize the international and co-operative character of the enterprise.
- c. To make available the rich heritage and experience of the older churches.

There is an increasing demand for the missionary trained for some specific task, including different types of evangelism. The great desideratum, however, is that missionaries be men and women who come with Christ-like love, sympathy and understanding, ready for a relationship of partnership and equality, eager to welcome the initiative and leadership of the younger churches.

#### MORE EXTENSIVE CO-OPERATION IS URGENT

The co-operation thus far achieved has led to a great increase of mutual understanding and trust. Our outward divisions are stultifying our message of the love of God as the great reconciling force in a world that desperately needs it. There are many ranges of Christian service which can be undertaken and successfully carried through only in co-operation with one another. He has put the seal of His blessing on our co-operative service.

We urge the continuance and further extension of co-operation in fields and in types of work where it is imperfectly practiced. There is need for a great extension of co-operation in such fields as those of theological education, religious education, the production and distribution of Christian literature, many forms of social service, and supremely in the Church's primary task of evangelism.

We lay special stress on the need for a co-operation in church discipline.

We emphasize the necessity of joint planning for the whole Christian enterprise in any given area in order that the field may be wisely covered and that unnecessary duplication and waste may be avoided.

In these matters the National Christian Councils have a most important part to play.

Co-operation is in line with the will and purpose of God and is thus essentially Christian co-operation in the relations between the older and the younger churches. In some cases eagerness to co-operate among the younger churches is thwarted by a too rigid control from abroad. This must be relaxed if the younger churches are to grow into fullness of Christian life and experience and service.

#### THE YOUNGER CHURCHES CLAMOR FOR UNITY

While we are profoundly thankful for the growth in brotherly love and understanding that has come with increased co-operation, and while we are convinced of

the need for its yet further extension, there are certain parts of the Christian obligation which in our judgment demand more than a co-operative basis. In particular it has been found that in most cases co-operation in the great evangelistic task stops at the point where pastoral care is needed for the building up of the Church. We can act together in the presentation of the gospel to men and in the winning of them to the Christian faith; but there is evidence that in the next necessary state co-operation breaks down owing to divided church loyalty. From this standpoint therefore, as well as from the growing spirit of unity that has resulted from common work at a common task, has come into many fields a deep and a growing conviction that the spirit of God is guiding the various branches of His Church to seek for the realization of a visible and organic union.

The representatives of the younger churches in this section presented the following statement (quoted in part only) which was incorporated in the report:

The representatives of the younger churches in this Section one and all gave expression to the passionate longing that exists in all countries for visible union of the churches. They are aware of the fact of spiritual unity; they record with great thankfulness all the signs of co-operation and understanding that are increasingly seen in various directions; but they realize that this is not enough. Visible and organic union must be our goal. This, however, will require an honest study of those things in which the churches have differences, a wide-spread teaching of the common church membership in things that make for union and venturesome sacrifice on the part of all. Such a union alone will remove the evils arising out of our divisions. Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support of those through whom these churches have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union. We therefore appeal, with all the fervor we possess, to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union.

DR. P. C. HSU, of *Shanghai, China*, says:

"Today the younger churches react rather violently against Western denominationalism. They demand Christian unity. This does not mean, however, that the younger churches will never have denominations of their own making. The rise of denominationalism was due to certain psychological and historical factors. It is conceivable that these or similar factors may also be present in the life of the younger churches. But, whatever it may be, the constraining love of Christ should render it impossible for Christian groups to indulge in bitter quarrels, persecutions and even religious wars. The younger churches react not so much against denominationalism as such, as against its abuses. Let us 'agree to differ, but resolve to love'. Only then, and not until then, can we expect to win the world for Christ."

#### AMBASSADORS OF CHRISTIAN FELLOWSHIP CALLED FOR

The basic call to missionary service remains what it has always been, the inner compulsion of Christ, giving birth to an irresistible sense of mission.

The younger churches, exposed to the disintegrating influences of contemporary life and confronting unprecedented opportunities urgently call for the rein-

forcement of an increased number of missionaries from overseas.

The missionary called by these churches must be a colleague of the leaders of the indigenous church, and a servant of the churches.

S. C. Leung said:

"We certainly need and want more missionaries in China. There is a permanent place for missionaries in our churches in China—as our fellow-workers. In the present struggle their presence has given us balance. More young missionaries should be sent to China as soon as possible. May I plead for more young missionaries."

The reality of the world Christian fellowship implies that the selection, training and direction of the missionary must increasingly become the joint responsibility of both receiving and sending churches.

The major functions of the missionary in the next decade may be stated as follows:

a. To be a colleague and friendly helper in the upbuilding of the life of the younger churches: (1) by enriching their spiritual life, especially through Bible teaching, evangelistic work and use of means for spiritual discipline; (2) by helping to train leaders for the varied ministry of the churches; (3) by rendering special service in medical and educational work, and social reconstruction programs in rural and industrialized areas.

b. To carry the Christian gospel into the many areas of life where Christ is now unknown or where no churches exist, penetrating geographical areas whose populations are still entirely unevangelized, and discovering and following new lines of approach to the non-Christian people in whose midst the churches are set.

c. To witness against all the varied forms of secularized and materialistic life in the society in which he lives, particularly that which derives from his own country.

d. To embody and transmit the experience of the universal Church.

e. To help to build bridges of Christian understanding and co-operation between classes, races and nations, and thus assist the peaceful development and adjustment of their relationships in an ordered society.

In addition to the basic or universal qualifications which must characterize the missionary, some are of very special importance in these times, namely:

a. Such a living conviction of the Christian faith and such a growing Christian experience that he will be an effective interpreter, able to communicate the gospel.

b. Sensitive appreciation and understanding of the changing currents of political, economic, social and religious life, and resourcefulness in interpreting the Christian message to the present generation of men.

c. The ability to be a willing colleague free from a sense of racial, cultural, spiritual superiority and denominational narrowness.

d. The capacity to understand and appreciate the aspirations of other people.

MISS ILA SIRCAR, *of India*, says:

"The Church in India expresses appreciation and gratitude for your mission work. Though this Church today has responsible leadership of its own, it still needs your help both financially and in personnel, because of the large unoccupied field of service. The Church expresses the hope that since it now has a growing and responsible leadership, the future foreign missionaries will come:

- (1) As colleagues of the Indian leaders and servants of the churches.
- (2) With attitudes of respect for the general revelation of God contained in non-Christian faiths, rather than a wholesale condemnation of them.
- (3) Able to understand and appreciate the desire and the attempt of the Church in India to become indigenous.
- (4) Ecumenic-minded, rather than bigoted denominationalists.

The present development of many of the younger churches and the present stage of co-operative undertakings call for a new policy of closer co-operation between sending and receiving churches in the selection of missionaries. Suitable candidates must be sought out, not simply accepted.

It is essential that the younger churches should assume a larger measure of responsibility for assisting the missionary to become the best possible servant of Christ in their churches. The younger churches should exercise care and wisdom in assigning to each missionary the work that will allow him to make his largest contribution to the church.

It is further suggested that there may be found an opportunity to establish a mission in some new area which should be a joint undertaking of some of the younger and older churches. This sharing of the responsibility of a genuine missionary task might further promote the sympathetic understanding of mutual problems.

Missionary societies should demonstrate the ecumenical character of the missionary enterprise by seriously considering the appointment of other nationals than their own as missionaries. Thus they might give opportunities of service to men and women from countries which have no missionary societies, or are unable to send out all those prepared and willing to go. This would have the additional value of widening the international character of the missionary enterprise.

The following tribute describing a modern missionary, from a great explorer, is full of insight:

*From Sir Francis Younghusband's Foreword to AFTER EVEREST by T. Howard Somervell.*

Somervell is no mean mountaineer: he is one of five who have reached the 28,000 foot level. He is no mean painter: his picture of Everest adorns the walls of the Royal Geographical Society's House. He is no mean musician: he has transcribed Tibetan songs and played them in England. He is no mean surgeon: he served as a surgeon in the Great War. He is no mean lover of men: he has given up a lucrative practice and devoted his life to alleviating the bodily sufferings of Indians and putting new spirit into them.

Above everything he is a Christian. But he is a thorough-going English Christian, with all the gay courage of the unadulterated Englishman, and all his incapacity to see anything but good in the worst. He is haunted to this day by the horrors of hospital scenes behind the Battle of the Somme; but he marked "an unselfishness, a spirit, and a

comradeship" that he had never seen in peacetime.

And the true English spirit he puts into his work in the mission field. "It is no part of our work to destroy Hinduism nor to go out to India with any feeling of racial or religious superiority, but to serve India in the spirit of the Christ Himself—to be servants of mankind."

Below are a very few quotations evidencing something of the stirring of man's spirit taking place today, and the urgent need that we make Christ known.

T. C. CHAO—Preparing for the Madras Meeting.

The native strength of the race shows itself just at a time like this. Instead of family affection, there is now developed among fellow sufferers a deep fellow-feeling and among fellow soldiers a comradeship, unknown to the Chinese people in the past. Three hundred students went on foot from Changsha, the capital of Hunan, to Kun Ming the capital of Yunnan, a journey through mountainous places taking a month and a half to complete. These youngsters, together with some of their teachers, went on day after day, each helping himself and each co-operating with the others. No ground seemed too hard for them to lie on, no food too coarse to eat, and no future too dark to be unworthy of their efforts to brighten. Patriotism finds concrete expressions in the love for one's compatriots. From these new experiences, a new civilization, yea, a new nation is rising, a new philosophy of life, and almost a new vital religion!

J. C. HEINRICH—*The Psychology of a Suppressed People* ( <sup>1</sup> See Bibliography)

In the removal of untouchability in India much remains to be done by government, missions and the privileged groups of society. The greater part of the work, however, can be done only through individuals who have themselves emerged from this group background. This makes imperative the training of leaders from among their own people. Doing this means throwing responsibility upon them for their own emergence from the very beginning.

MINNIE VAUTRIN, in *Christians in Action* ( <sup>3</sup> See Bibliography), appealing for help in late 1938.

I think Nanking is in the midst of a genuine religious revival. The responsiveness of the people is most remarkable. Failure to keep some of our best trained workers here under present conditions would be gross desertion. I feel that Christian work probably never had a greater opportunity than at present in Nanking. All doors seem to be flung wide open to receive our message. About 250 inquirers are receiving instruction preparatory to joining one of our three churches in the city. Attendance at Sunday school is better than I have ever known it and scholars of all ages are responsive to religious teaching. One has a conviction that only the Christian message is adequate to heal and comfort the hearts of these people who have suffered so cruelly.

Bishop J. W. PICKETT—*Christ's Way to India's Heart* ( <sup>2</sup> See Bibliography).

We were impressed by the frequency with which new converts when asked who had influenced them to become Christians replied that no man had influenced them, but they were moved directly by the Spirit of God. There is in the present movements a strong sense of the mystery of God at work in human hearts.

The Christians are almost the poorest people here but they do more public service than all others combined. We are asking why they do it. They have been badly treated by everybody and they are making everybody ashamed now.

Our task is to support this growing world fellowship and thus meet the consecrated and devoted lives of many others. Yes—my task—to make Christ so real in my life and service that they may be able to see. Christ—the Church—my brothers and sisters in other lands—wait for me. "I am a baptized Christian. Woe is me if I preach not the gospel."



## HEARD AT THE MADRAS MEETING

*We ask each Christian to repeat daily, "I am a baptized Christian. Woe is me if I preach not the gospel."*—BISHOP OF DORNAKAL.

*I have often said to my friends, "What you propose is hopeless. We will do it."*—M. SEARLE BATES.

*If they dared to trust the larger nations for justice and fair play, the smaller nations would all like to have their freedom.*—T. Z. KOO.

*We have accustomed ourselves to a religion without decision. Decision is necessary for significance.*—DOUGLAS HORTON.

*The heathen gods are again abroad in the world. No church can survive unless in the last resort it is prepared to suffer persecution.*—BISHOP OF WINCHESTER.

*To get a triumphant unity is going to be a sacrificial task.*—JOHN R. MOTT.

## BIBLIOGRAPHY

**The World Mission of the Church: The Findings and Recommendations of the International Missionary Council, Madras, India, December, 1938.** This book of almost 200 pages contains the full text of all the reports and resolutions adopted by the Madras Meeting, and is essential reading for all who desire to know what was agreed upon by this most representative meeting of Christians. The complete report in seven volumes will be published about September 1. Special prices offered to advance subscribers.\*

**Through Tragedy to Triumph: The World Church in the World Crisis.** By Basil Mathews. In this pertinent volume the author discusses those great problems which confronted the Madras conference, the faith by which the Church lives, its problems, achievements and plans for the future. Through many references to the conference, in which he participated, Mr. Mathews relates the findings of that gathering to the life of every Christian. Missionary Education Movement, 150 Fifth Avenue, New York City. 1939. Cloth, \$1. Paper, 60c.

**World Focus.** A photographic booklet of 24 pages showing snapshots of the Madras conference, some of the delegates and the countries from which they came. Missionary Education Movement, 150 Fifth Avenue, New York City. 1939. Paper, 20c.

**Programs for Use in Churches.** The boards, through the Missionary Education Movement, have in process of preparation a fully graded program of studies, reading books and discussion courses. Information will be furnished by the missionary education departments of denominational boards or by the Missionary Education Movement, 150 Fifth Avenue, New York City.

---

<sup>1</sup>**The Psychology of a Suppressed People**, by Rev. J. C. Heinrich. 1937. Cloth \$1.50; paper \$1.\*

<sup>2</sup>**Christ's Way to India's Heart**, by Bishop J. W. Pickett. 1938. 50c\*

<sup>3</sup>**Christians in Action: A Record of Work in War-time China.** By 7 missionaries. 1939. Longmans, Green & Co., London, New York and Toronto. Cloth \$1.\*

**The Christian Movement in China in a Period of National Transition.** Three papers prepared for the Madras Meeting by T. C. Chao, R. O. Hall and Roderick Scott, at request of the Department of Social and Industrial Research of the International Missionary Council. 1938. In process of publication; price on request.\*

**The Economic and Social Environment of the Younger Churches**, by J. Merle Davis. 1938. In process of publication; price on request.\*

**The Alternative to International Anarchy: The Christian Contribution to a Political World Order.** A paper drafted by Roswell P. Barnes, Leslie B. Moss, Vernon Nash, L. J. Shafer and Florence G. Tyler and submitted to the Madras Conference. 1938. Foreign Missions Conference of North America, 156 Fifth Avenue, New York City. 10c.

**Christian World Facts No. 19, Autumn, 1938.** Leslie B. Moss, Editor. For the use of pastors. Glimpses into the life of the Church universal, to be shared with the Christians of North America in their church services. Published annually by the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City, on behalf of the foreign mission boards, for distribution to their ministers. Address request for copy to the Secretary of your denominational Board of Foreign Missions; or upon receipt of 25c a copy will be sent by the Editor.

\* May be ordered from International Missionary Council, 156 Fifth Avenue, New York City





